The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 1.—Vol. V.] LEXINGTON, KY. WEDNESDAY, JULY 2. 1828. [Whole No. 209

TERMS OF THE LUMINARY

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

From the Am Pastor's Journal.

REFLECTIONS OF A PASTOR,

On the death of an aged church member

"My servant shall deal prudently."

My aged friend was permitted to enter on his eighty fifth year. Through life he was a person of remarkable prudence. His words were well considered before they were spoken. His sins, so far as the tongue was concerned, were of the negative kind. While he spake nothing amiss, he failed to speak often to others. Were all professors like him, little would be said on the things of God—little new would be attempted few liberal things would be executed or devised. There might be peace, but surely there would be but little kindling and burning of the fire—but little marching into the enemy's camp—but little of that which is indispensable in the church to the evangelizing of the world. He was, however, a good man. Seven years before his death, with several other aged sinners, he was, in the judgment of charity, truly born of the Spirit. His conviction of sin was deep, and his subsequent light and peace were unusual. He maintained the forms of religion for some years after he first became the head of a family. A nephew, afterwards a preacher of the Gospel and the President of a college, received his first religious impressions from a prayer which he heard his then *graceless* uncle offer in his family. Perhaps forty years after this, the nephew, then within four months of eternity, related this fact to a friend, and sent it as a message to his still graceless and now prayerless uncle The message was delivered. The old man, then within twelve years of eternity, and five of his translation into the kingdom of Christ, heard it, was mute, and passed on. He soon became more thoughtful, or rather less thoughtless, but whether in consequence of what he heard respecting a formal graceless service forty years before, is not known. Wearisome days and nights attended him, the emptiness of his past morality and the plague of a heart totally aliented from God, was shown to him, and he had no rest until he gave himself up to Christ.—His end appeared to be peace. N N.

THE GOSPEL TEST.

Furnished by a clergyman.

"*As the twig is bent the tree's inclined.*"

There are more than shadowy differences among real Christians These differences, it is believed, are owing, in a very great degree to the treatment received at the commencement of the work of sanctification in the soul; the young disciple receives his tone of feeling, his aspect and direction of character, from what is most prominently held up to be view and impressed on his heart, at the time of his translation into the kingdom of grace and union with the visible church

Now different denominations, and different preachers in the same denomination apply somewhat different tests at this interesting season. The test applied by some is rather *doctrinal* than *practical* Truth, in the form of abstract propositions—is about all that the inquirer hears. By others the test applied is rather *practical* than *doctrinal*. Duty, separate from the reasons in which it is founded, and by which it is illustrated and inferred. And in some instances *merely outward ordinances* is the grand object of attention. The consequence is, there is something out of proportion, not to say absolutely mis-shapen and monstrous in the forms assumed by Christianity among several different denominations of its professed friends.

An observing clergyman remarked to a brother, who was inclined to tie all his knots high in air, "that every new system of divinity has some disease about it; and your system, brother, added he, has the rickets It runs almost entirely to the head." All is theory, the grand—the all-absorbing test addresses itself more to the intellect than to the heart. Its converts are more employed in discussion than in practice, and they are vastly more encouraged in the belief that they are Christians, by the complacency with which they can hear certain doctrines preached, than by any readiness which they feel to deny themselves, to renounce the world, and to devote their talents, their attainments, time, treasure and influence to Christ. Accordingly they are but little more disposed to devise and execute liberal things, since their supposed conversion, than they were before Abounding in every good work is not the prominent part of their religion

Doubtless, the life of true religion consists in doing good; and truth, when it is the means of sanctification, excites, maintains and strengthens benevolent affections, and a disposition to entire devotedness to Christ in promoting the bests interests of the universe.

Those who have received the love of the truth are doubtless walking in the truth.

The grand test of the Gospel in all its doctrines and facts, as preached by Christs and his apostles—is summarily this, "go and sell all that thou hast and give to the poor, and come and follow me. If any man will come after me, let him deny himself and take up his cross and follow me. Whosoever will save his life shall lose it and whosoever will lose his life, for my sake, shall find it."

Let the preachers of the Gospel apply this test to themselves; let them so preach, as to apply it in every discourse to professors of religion—to the young converts—to the inquiring and the stupid sinner, and they will have hearers "full of all goodness," as well as "filled with all knowledge"

Revivals, under such preaching, will be accessions to the cause of benevolence. Converts, under such preaching will do more than read—hear—pray and pay a trifling subscription to their Pastor, and a few mites to some of the objects of christian benevolence. They will be for taking possession of the world for Christ. Their prayers and their alms, their professing and their doing, will sweetly harmonize. The great difficulty with many of our old professors is, the *twig* was not rightly bent. The tree, though some of its fruit appears good, is not favourably inclined. It does not lean sufficiently in the direction of those salubrious gales, from which breath is entering the slain of our world —*Ib.*

VARIETY OF MEANS.

Furnished by a candidate for the ministry

The sovereignty of God is peculiarly manifest in the variety of means he is pleased to bless. Sometimes he blesses the persevering fidelity of his children, and sometimes their designed neglect. When the late lamented Missionary, Abraham Baldwin, was preaching in M—— in the State of Vermont, he visited the house of Mr. ——— and conversed individually with all the family, on the importance of religion, except the lady of the house, whom he designedly neglected. This neglect, which she construed to Mr Baldwin's indifference respecting her salvation, troubled her She considered it as fearfully ominous, began to think on her sins, and in a few hours was overwhelmed with a conviction of her guilt and danger About midnight, Mr. Baldwin was sent for, and earnestly entreated to visit her without delay. Her distress was so great, her conviction so pungent, that her friends were apprehensive she would not live until morning. "Go," said Mr Baldwin, "and tell her I can do her no good. If she wishes help, she must apply to a *Higher Physician*."

This message cut her off from all human dependence, and led to an almost immediate submission to Christ. Before the morning sun arose, the Sun of righteousness had poured his beams on her soul, and filled her with a hope full of immortality.

This also illustrates what Mr. Baldwin called "unity of means," and what he informed me had often, in his attempts to do good, been peculiarly blessed Apparent neglect was the means used for the awakening of the above individual, and apparent neglect the means used for her speedy submission to Christ.—*Ib* M.

A HINT.

A correspondent of the Richmond Visiter says, in a letter from New-York:

"But there are some traits of a spirit in the church which I do not like to see—she is rather too fierce, too polemic There is too much of a disposition to challenge the world to fight—too much of a spirit of hostility. Hence, I have heard a good deal of strong denunciation, &c. &c. But of this I cannot approve. The spirit of the gospel is love. Jesus loved the world well enough to die for it—and the Father "so loved the world as to give his only begotten son."—Now I want to see this spirit breathed into every Christian—We lose immense power, by not doing things with a right spirit."

From the Philadelphian.

MILLENNIUM. NO. 1.

That a period is coming, when Zion is to rise, and shine in the attractive splendors of holiness, and when "peace shall be extended to her like a river, and the glory of the Gentiles like a flowing stream," all christians believe. That we have reached the dawn of that period is the opinion of many. It has been well remarked by some commentators, that the prophecies of the book of God were not designed to make *us prophets*. It is impossible for us to anticipate with certainty, *how* a prophecy is to be fulfilled, if the manner of its fulfilment is not also predicted. It is equally impossible for us to know *when* a prophecy is to be fulfilled, if the time of its fulfilment is not predicted. The Millennium is to be preceded by a remarkable period, commonly called the cleansing of the sanctuary, when "the light shall not be clear nor dark." Is the *time* of the *commencement* and *continuance* of "that day in which the light shall not be clear nor dark" plainly foretold? If it is, then it will not be presumption for any person to attempt to prove from "the scriptures" *when* the Millennium will commence.—Whether there is a mistake in the following calculation, the candid reader is requested to judge.

In Daniel, chapter viii. and verses 13th and 14th, we have the following words. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long* shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary, and the host to be trodden under foot? And he said unto me, unto 2,300 days; *then* shall the *sanctuary be cleansed*." That a day often stands for a year in prophetic language, all commentators admit. That it here stands for a year, surely none will question — The Jewish year consisted of twelve months, and each month of thirty days. Their year, then, consisted of 360 days. That this is the length of a year according to prophetic calculation, is capable of demonstration. The period of the affliction of the church, called the reign of the beast, is spoken of under different forms of expression. Dan. vii. 25. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a *time*, and *times*, and the *dividing of time*"—Rev. xii. 6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *thousand, two hundred*, and *threescore days*," verse 14th. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a *time*, and *times*, and *half a time*." Chap xiii 5 "And there was given unto him a mouth, speaking great things, and blasphemies and power was given unto him to continue *forty* and *two months*."—Here the period of the reign of the beast is mentioned under three different forms of expression, "Time, and times, and half a time, or the dividing of time," which is 3-1-2 years; "A thousand, two hundred, and three score days" "Forty and two months." Can these periods be made to synchronize on any other plan of calculation, than that of 360 days to a year?

The first point now to be settled is, when did Daniel's period of 2,300 days commence? If this can be determined with precision, the calculation, in reference to the commencement of the Millennium, may be easily made The clue to the commencement of the period of the 2,300 days, is furnished by the Angel Gabriel, in the 9th chapter of Daniel, beginning at the 20th verse, and continuing to the close of the chapter. There it is said, that "seventy weeks are determined upon this people, and upon thy holy city;" at the end of which time, Messiah was to be cut off. It is particularly worthy of remark, that the design of Gabriel's interview with Daniel, was to explain the vision of the eighth chapter, it being the last vision, and the preceding vision being before explained, verse 23d. "At the beginning of thy supplications, the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore, understand the matter, and consider the vision." What vision? Evidently, the vision of the eighth chapter, for the reason already given. It is also worthy of notice, that the whole vision of the eighth chapter had been before explained, except the period of 2,300 days, which was to elapse before the cleansing of the sanctuary. That the angel Gabriel, was, in the ninth chapter, explaining the vision of the eighth, is rendered at least probable by the fact, that the vision was granted in the third year of Belshazzar, and the explanation given in the first year of the reign of Darius over the kingdom of the Chaldeans, as appears from the first verses of those chapters. The distance between those two periods could not have been great.

Are we not, then, safe in concluding, that Daniel's 2,300 days commenced seventy weeks before the crucifixion of the Messiah? Here, then, is *terra firma*, on which to commence our calculation

From 2 300
Take 490

There remain 1810, which are the number of days to elapse after the crucifixion, & before the cleansing of the sanctuary. But the christian era is dated from Christ's birth, and not from his death. We must, therefore add to 1810 the period of Christ's life, which is generally, supposed to be 33 1 2 years —According to this calculation 1843 1-2 Jewish years are to transpire, after the introduction of the christian era, before the sanctuary is to be cleansed. But a Jewish year, as we have already proved, consists of 360 days. The difference, then, between 1843 1 2 Jewish years, and the same number of civil, or Julian years, is about 26 1 2 years. This must be substracted in order to change the Jewish to Julian years. This will leave 1817 of Daniel's 2 300 years to elapse after the commencement of the christian era.—But the opinion is common among christian astronomers, that a mistake of four years has been made in dating the christian era; that on no other plan of calculation will it appear, that the Messiah was crucified on the Friday of a passover full moon. This mistake is accounted for on the fact, that the Julian period, and not the christian era, was the date of events, till several centuries after the introduction of christianity. The christian era commenced, it is said, four years earlier than the common date. These four must be taken from 1817, and we will have 1813. According to this calculation, with the year 1813 Daniel's 2,300 days ended; and the commencement of the cleansing of the sanctuary was in A. D. 1814.—Does any one ask when did the prophetic beast *rise* and *fall*? If the present calculation be correct, it will be an easy matter to answer both these questions. The sanctuary cannot be cleansed until the beast fall, for, while it stands, it is in the way of the cleansing of the sanctuary. But when Daniel's 2 300 days are ended, the sanctuary is to be cleansed. Therefore, the reign of the beast is to end with Daniel's 2,300 days. If so, the beast fell about the year 1814. If from this sum you will take the period of 1260 years, which is the time of the beast's reign, you will have its rise in the year 554. It is admitted by all, that the rise of the beast was gradual, and we know, that its power has been gradually declining for years. Now, which is the safest, and surest plan of ascertaining *when* this corrupt anti christian power assumed the characte of *beast*, and *when* it ceased to hav that character in God's account? I it, first to determine what is mean by the prophetic beast, and, then, to search for its character on the page of history? May there not in God's account be that length, and breadth, and heighth, and rampancy of iniquity, which is denominated the beast, before its character is so developed to human view, as to be recognized as the beast? And may not the energy, and efficiency of this corrupt power be so paralyzed in the sight of Him, who sees things as they are, that it shall in his account cease to be the beast, before its character is so completely subjected to human inspection, that it is seen to be fallen? When God has given us the dates of events, should we not be guided, and determined by those dates? Did he not tell Daniel, that, after 2.300 days the sanctuary, should be cleansed? Did not Gabriel inform the prophet, that 70 weeks of this time were to elapse before the crucifixion of Messiah? May we not on this plan of calculation, know assuredly, when the beast was to rise, and fall? The cleansing of the sanctuary is preparatory to the introduction of the Millennium, and immediately precedes that jubilant period.

How long is the sanctuary to be cleansing? An answer may be found for this question in the last chapter of Daniel, 11th and 12th verses.—"And from the time, that the daily sacrifice shall be taken away, and the abomination, that maketh desolate, set up, there shall be a thousand two hundred and ninety days.—Blessed is he, that waiteth, and cometh to the thousand three hundred and five and thirty days." The last period mentioned must be the beginning of the Millennium 1st Because it is mentioned, emphatically as a notable period. It is called by way of emphasis "*the* thousand three hundred and five and thirty days. But 2d. The most conclusive argument is, the blessing pronounced upon every one, who lives till that period; surely then, it must be the Millennium, when all shall be righteous; for none but the righteous will be blessed. It appears, evidently, from the passage before us, that the time of the cleansing of the sanctuary is divided into two periods. The first period is brought to view in the 11th verse, in the expression, "a thousand two hundred and ninety days" This, doubtless, is the period of the reign of the beast, with the addition of thirty days; for the description given, will answer to no other period of the church's history. These thirty days are, therefore, the first period of the cleansing of the sanctuary. The second period

is found in the 12th verse, and consists of 45 days, 1,335 being 45 more than 1,290. Should it be asked, why the time of the cleansing of the sanctuary is divided into two periods, it may be answered, that it is probable, that the progress of light and holiness during the last 45 years will so far surpass that of the first 30, that it may well form a distinct period. The whole time of the cleansing of the sanctuary, it then appears, will be 75 Jewish years; This is the time alluded to by the prophet Zechariah. xiv. 6. 7. "And it shall come to pass in that day, that the light shall not be *clear* nor *dark*; but it shall be one day, which shall be known to the Lord, not *day* nor *night*; but it shall come to pass, that at *evening time* it shall be *light*.

W. E.

[*No 2 next week*]

From the Home Missionary.

A WORLD TO BE EVANGELIZED.

Extract of a letter from Rev. Dr. Miller, of Princeton, to the Corresponding Secretary of the A. H. M. S.

When I call to mind, my dear brother, what great things ardent, persevering men have accomplished, in times past, in enterprises far less worthy of zealous effort than those in which we profess to be engaged, I am sometimes almost ashamed to recollect that my brethren and myself bear the name of "ambassadors of Christ." Think for a moment what scenes occured more than seven centuries ago, on the plains of *Clermont* in *France*, when "Peter the Hermit" is said to have addressed an assembly of more than three hundred thousand persons, and to have roused them, by his fanatical eloquence, to that wonderful point of excitement which prepared them to enter with enthusiasm on the *Crusades!* I have often asked myself—and am again constrained to ask myself, with peculiar emphasis, while I write this letter—Did that ignorant fanatic, by the fire of his misguided zeal, electrify Europe? Did he, by going from town to town, and urging his plea with vehement and untiring earnestness, persuade millions, ecclesiastics as well as laymen, to devote their time, their talents, their property, and even their lives to an insane project? And shall those who call our churches to a rational, and an infinitely glorious service—"not to destroy men's lives, but to save them"—not to corrupt or degrade their fellow men, but to promote their temporal and eternal happiness; shall *they* labor in vain—plead in vain—and be scarcely able to excite one feeling of generous enthusiasm in the noblest of all causes, in the bosom of more than one in fifty of those whom they address? —shall we not soon witness a feeling and hear a voice breaking forth on every side, something similar to that which, you remember, on the occasion referred to, rent the air—"Let us march and plant the cross on the territory which belongs to Christ! God wills it! God wills it!" With how much more propriety may *we* adopt this language! "There is yet much land to be possessed." Let us march and plant the cross upon it! May we not say, Jehovah the Saviour wills it? I trust it will be seen that he *does* intend to accomplish much in this holy enterprise by the men of the present generation.

But what is the object at which we ought to aim? It is manifest that we ought to set for ourselves no less a task than COMPLETELY EVANGELIZING THIS WHOLE NATION. While *foreign* missions, far from being *abandoned* or *diminished*, ought to be more and more *extended* every year; at the same time every hand ought to be lifted, every heart to beat, and every pulpit to resound, in behalf of DOMESTIC MISSIONS. For carrying on this cause with ardent and increasing zeal, every *minister* ought to consider all his powers as put in requisition; every *theological student* ought to regard himself as a consecrated agent preparing to act with all his energy; every *Christian* ought to hold himself and all that he has as pledged; and our *children*, from the earliest dawn of moral feeling, ought to be taught to lisp the importance and the duty of urging forward this hallowed and glorious cause. Thus ought we to proceed—never ceasing to strive, and plead, and pray;—every year, if possible, doubling our exertions;—until we shall see a Bible in every house; a Sabbath School in every little district; and a pious minister of the Gospel in every neighborhood in which a sufficient number of souls are found to form a decent congregation.

It has often been observed, that when God is about to accomplish great things for the church or the world, he commonly raises up one or more distinguished individuals, who consecrate their time, their talents, their substance, in a peculiar manner, to the great work which absorbs their whole souls. Shall we not speedily see some "angels of mercy" —if I may be allowed the expression, raised up for this noble, God like consecration? Shall we not see another *Luther*, or rather a *number of Luthers*, arise, to "make war on the seat" of ignorance and sin, and to put to shame the timidity and indolence of preceding ministers? Shall not a band of evangelical *Howards* come forth to explore the dominions of darkness, and corruption, and misery, to *proclaim liberty to the captives, and the opening of the prison to them that are bound?* Shall not a new & hallowed race of rich men arise, who shall manifest that they really believe the Master's words, when he said, *It is more blessed to give than to receive?* Who shall testify, that, of all modes of employing property, they cordially prefer that which devotes it to Christ? Who shall show that they prize above all other pleasures, the pleasure of contributing to make a generation of immortal beings, with their children and their children's children, wise, and holy, & happy? When, oh when shall that day arrive? *Come, Lord Jesus, come quickly, even so, come Lord Jesus!*

Praying that grace, mercy, and peace may be multiplied to you, and to the Society which you represent, I am, very cordially, your friend and brother in Christ,

SAMUEL MILLER.

From the New York Observer.

AMERICAN BIBLE SOCIETY

Notwithstanding this Society has been highly prospered the past year in *distributing* the Scriptures, little comparatively has been done in the way of collecting funds. By the late report of the Society, it appears that the expenditures of the last twelve months have exceeded, by more than $7,000, the receipts of the same period. Having had on hand, at the beginning of the year, several thousand dollars, the presses of the Society have continued in operation: yet every one can see that such an increase of expenditures over the receipts cannot be long sustained without a pressing want of funds. Indeed, the Society now begins to feel the want of aid. Its treasury is well nigh empty, and yet it will soon have bills of great amount to pay for paper, printing and binding, and also a call for money to procure Greek Scriptures for distribution by the Rev. Jonas King in Greece.—Before the anniversary of the Society, *five hundred dollars* were placed at his control for the purchase of these books. From late intelligence as to the want of the Scriptures in Greece, and the present facilities for distributing there, the Board have, since the annual meeting, resolved to appropriate *one thousand dollars* more to aid these sacred distributions in that oppressed country. Where this *thousand dollars* is to be procured, remains yet to be seen. So important is the object, however, for which this money is needed, that the Board have strong confidence that it will from some sources soon be forwarded, with generous additions. Cannot some wealthy individuals now make themselves Life Directors of the Society, by contributing $150, or Life Members by paying $30, and thus give the Society means to purchase the Greek Scriptures? Cannot many congregations, which have not yet done it, now make their ministers Life Members of the Society? Cannot some congregations, which have already given *thirty dollars*, and thus constituted their pastor a Life Member, now contribute $120 more & make him a Life Director? This would aid much in giving the Greeks the bread of life.

Cannot Auxiliary Societies be formed in our Colleges and large Academies, whose object shall be to raise money and furnish the *Bible* to the descendants of those from whom came our beautiful classics, Xenophen and Herodotus, Homer and Sophocles?

Cannot those County Auxiliaries which have, for years, done little more than purchase annually Bibles and Testaments sufficient for their *own use*, now raise something in *addition*, to give these precious books to those in distant lands who are perishing without them?

A FRIEND OF THE GREEKS.

POWER OF GOD'S WORD.

The venerable Archdeacon Corrie of Calcutta, relates the following anecdote.

"About twenty years ago, when I was stationed at Chunar, a Native Roman Catholic used to visit me for religious instruction. There was not, at that time, any translation of the Scriptures to be put into his hands; I therefore, selected some of the most important passages of the Bible; and, according to the best of my ability, dictated a translation of them—very imperfect it is true—to the poor man, who wrote it on a number of pieces of loose paper. I soon lost sight of him, and heard nothing of him for many years; but have been lately informed, by the Rev. Mr. Wilkinson, of Gorruckpore, that a short time ago, he had been called to visit this same man when upon his death bed. On entering into conversation with him, he was surprised by the extent of his acquaintance with Scriptural Religion, and the propriety of the feelings which he expressed in reference to the solemn situation in which he was then placed. He asked an explanation; when the poor man produced the loose slips of paper, on which he had written my translations. On these it appeared that his soul had fed through life; and, through them, he died such a death that Mr Wilkinson entertained no doubt of his having passed into glory."

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JULY 2, 1828.

TRANSYLVANIA PRESBYTERY.

We are requested to give notice that the Transylvania Presbytery will meet in Danville, on Tuesday the 15th inst. at 11 o'clock A M.

PRESBYTERIAN EDUCATION SOCIETY.

The Board of Directors of the *Presbyterian Education Society of Kentucky*, will hold their first meeting in Danville, on Wednesday the 16th inst. at 11 o'clock, A. M. at which time it is hoped all the Officers and Directors, who can, will attend.

REVIVALS.

The Head of the Church continues to bless the administration of his word and ordinances in various parts of Kentucky. We are also informed that the good work has commenced in Cincinnati, Ohio; but we have not the particulars, in such a way as to state the result, of a late interesting Sacramental *four days'* Meeting in that City.

At a late meeting at Maysville, Ky. 20 were added to the Church; and many more were under conviction. At Millersburgh and Carlisle, the prospects are of the most encouraging character. At Bardstown, the work has commenced. We are informed that 16 were added to the church at a late meeting, and about 30 came to the anxious seats. A letter from the Rev. J. C. Barnes, Garrard County says, "The good work is slowly progressing in my bounds. We have some additions every meeting. The prospect is also good at Mount Vernon."

The revival in the Baptist Church at the Great Crossings continues to progress. From the 20th of April to the 8th of June, *two hundred and sixteen members* were added to that Church, twelve of whom were children of the forest, belonging to the Choctaw Academy. Many other Baptist Churches in this region are receiving large additions.

Our Methodist brethren also, in various places in Kentucky are sharing largely in the showers of divine grace, which are watering our thirsty land.

For the Western Luminary

God has most mercifully blessed his church in Kentucky with a day of his power. There is scarcely a church in this region of country, which He has not more or less visited. This is the Lord's doing, at which we would be glad.

But times of reviving ought to be times of great vigilance with all God's people, and especially with God's Ministers.

There are two or three things, to which, through your useful paper, I wish to call the attention of the religious public.

In the first place I would suggest whether it be for the edification of the church, that at our sacramental meetings more than two, or at most three ministers should convene at the same meeting. There is not work for them all to do, and many surrounding churches are of necessity left without preaching. I would not object to as many of the people of neighbouring churches as may have it in their power, meeting with their friends, to surround together the board of christian love. But surely let the pastors remain at home, to preach to those who cannot go to those distant meetings. I was most forcibly struck with this a Sabbath or two ago. I was one of six ministers convened at the same sacramental meeting. All the work that was done there could have been done by the Pastor and one assistant. I looked around me and saw a few of my own *richer* parishioners there.—The poorer, and certainly not the least precious part of my flock was not there, nor could they be. They had a silent Sabbath. I asked myself, can I account to the *Upper Shepherd* for this. I cannot. I think I do love to be along with my brethren, and to feel the inspiration of the song of thousands — But I ought to love still better to feed the Lambs of the flock, the *poor*, and others who cannot go to large meetings.

REVIVAL IN ALABAMA.

The Sacrament of the Lord's Supper was administered in Ebenezer Church, Greene county on Sabbath the 1st June. The meeting commenced on Friday, and continued three days. We rejoice with the friends of religion in that branch of the Redeemer's Kingdom, that they have been blessed with a glorious effusion of the Holy Spirit and that the cause of Christ in their infant society is so rapidly advancing.

Ebenezer Church was organized in March, not quite three months ago, and on the recent sacramental occasion nineteen persons, on a public profession of their faith, were added to its communion. Among these converts some were brought in at the eleventh hour who having long rejected the offers of mercy and set at nought the Saviour, are enabled to say with good old Simeon "Now let thy servant depart in peace, for mine eyes have seen thy salvation." Others both men and women were taken from the busy scenes of temporal pursuits in the prime of life and have been disposed to choose that good part that shall not be taken away from them.

How encouraging to the heart of the young Brother whom the Lord has called to labor amongst this people to see the pleasure of his divine Master so prosperous under his ministrations. May the holy excitement continue and may it spread in all our churches, until the fear of the Lord be implanted in every heart, and his worship be established in every family.—*Alabama Herald.*

REVIVAL IN AN EPISCOPAL CHURCH.

When I took charge of the churches in Berkshire and Montgomery Vt. the state of religion was very low. The unholy lives of some of its professed friends, had given the enemy occasion to speak reproachfully of them and the sacred cause which they had espoused. I was soon confirmed in the belief, that if we ever experienced a "season of refreshing" it must "begin at the house of God." I accordingly began to plead with professors of religion; I endeavored to show them the fallacy of a mere name to live, while they were spiritually dead.

The first indications of awakening seriousness appeared as I had anticipated, at the house of God. Many of those who had long been sleeping at their posts, were now aroused from their slumbers, and appeared alive to the momentous subject of religion. Our Sunday and Wednesday evening prayer-meetings in which before I had been the principal organ, were now converted into meetings of mutual exhortation and prayer.

As soon as the members of our church removed their "stumbling blocks" and came forward equipped to fight the battles of the Lord, it was evident that God was among us. The services of the sanctuary were unusually well attended, and a deep seriousness and solemnity appeared to rest on the congregation. The preaching of the gospel, though attempted in much weakness, was applied by the Holy Spirit to the consciences of the hearers. Impenitent sinners, who once prided themselves in their supposed moral excellence, began to tremble; the "enemies of the cross" hid their faces, ashamed and confounded; formalists fled from their refuge of lies; the followers of Jesus were struggling after great attainments in the divine life.

During this season of "refreshing from the presence of the Lord," about sixty have united with the churches over which I have been constituted an overseer. This religious excitement commenced among Episcopalians and has been almost exclusively confined to our congregations. And what is almost incredible, but one of its subjects has united with any other denomination. [*Episcopal Reg.*] R. P.

For the Western Luminary.

Mr Skillman.

I send you a piece written by Mr Wirt. If you have not published it in your paper before, and if you think it worth publishing, please give it a place in the Western Luminary. J P.

THE BLIND PREACHER.

It was one Sabbath as I travelled through the county of Orange, that my eye was caught by a cluster of horses tied near a ruinous old wooden house in the forest, not far from the road side. Having frequently seen such objects before in travelling through these states, I had no difficulty in understanding that this was a place of religious worship. Devotion alone should have stopped me to join in the duties of the congregation; but I must confess that curiosity to hear the preacher of such a wilderness was not the least of my motives.

On entering the house I was struck with his preternatural appearance.—He was a tall and very spare old man. His head, which was covered with a white linnen cap, his shrivelled hands, and his voice, were all shaking under the influence of a palsy; and a few moments ascertained to me that he was perfectly blind. The first emotions which touched my breast were those of mingled pity and veneration. But ah, Great God, how soon were all my feelings changed. It was a day of the administration of the Sacrament, and his subject of course was the passion of our Saviour. I had heard the subject handled a thousand times. I had thought it exhausted long ago. Little did I suppose that in the wild woods of America I was to meet with a man whose eloquence would give to this topic a new and more sublime pathos than I had ever before witnessed.

As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manner, which made my blood run cold, and my whole frame to shiver. He then drew a picture of the sufferings of our Saviour—his trial before Pilate—his ascent up Calvary—his crucifixion—and his death. I knew the whole history, but never until then had I heard the circumstances so selected, so arranged, so colored. It was all new, and I seemed to have heard it for the first time in my life. His enunciation was so deliberate that his voice trembled on every syllable, and every heart in the assembly trembled in unison.

His peculiar phrases had that force of description that the original scene appeared to be at that moment acting before our eye. We saw the very faces of the Jews—the staring, frightful distortions of malice and rage. We saw the buffet. My soul kindled with a flame of indignation, and my hands were involuntarily and convulsively clenched. But when he came to touch the patience, the forgiving meekness of our Saviour; when he drew to the life his blessed eyes streaming in tears to heaven, his voice breathing to God a soft and gentle prayer of pardon on his enemies, Father forgive them for they know not what they do; the voice of the preacher, which had all along faltered, grew fainter and fainter, until

his utterance being entirely obstructed by the force of his feelings. he raised his handkerchief to his eyes and burst into a loud and irrepressible flood of grief. The effect was inconceivable. The whole house resounded with the mingled groans and sobs and shrieks of the congregation. It was some time before the tumult had subsided so far as to permit him to proceed. Indeed, judging by the usual, but fallacious standard of my own weakness I began to be very uneasy for the situation of the preacher; for I could not conceive how he would be able to let his audience down from the height to which he had wound them, without impairing the dignity of his subject, or perhaps shocking them by the abruptness of the fall But no: the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic.

The first sentence with which he broke the awful silence was a quotation from Rousseau; "Socrates died like a Philosopher but Jesus Christ like a God!!" I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant by laying such stress on delivery

You are to bring before you the venerable figure of the preacher, his blindness constantly recalling to your recollection old Homer, Ossian and Milton, and associating with his performance the melancholy grandeur of their genius; you are to imagine that you hear his slow solemn. well accented enunciation. and his voice of affecting trembling melody; you are to remember the pitch of passion and enthusiasm to which the congregation were raised; and then the few minutes of death-like silence which reigned throughout the house.—The preacher, removing his white handkerchief from his aged face (even yet wet from the recent torrent of his tears) and slowly stretching forth the palsied hand which holds it, begins the sentence—Socrates died like a Philosopher. Then pausing raising his other hand, pressing them both clasped together with warmth & energy to his breast, lifting his sightless eye-balls to heaven, and pouring his whole soul into his tremulous voice,--but Jesus Christ like a God. If he had been indeed and in truth an angel of light. the effect could scarcely have been more divine.

Whatever I had been able to conceive of the sublimity of Massillon or the force of Bordaloue had fallen far short of the power which I felt from the delivery of this simple sentence. The blood which just before had rushed in a hurricane upon my brain, and in the violence and agony of my feelings had held my whole system in suspense now ran back into my heart with a sensation which I cannot describe

A kind of shuddering, delicious horror the paroxysm of blended pity and indignation to which I had been transported, subsided into the deepest self-abasement, humility and adoration. I had just been lacerated and dissolved by sympathy for our Saviour as a fellow creature. But now, with fear and trembling, I adored him as a God. If this description gives you any impression that this incomparable minister had any shallow theatrical trick in his manner, it does him great injustice I have never seen in any other orator such a union of simplicity and majesty He has not a jesture, an attitude or accent, to which he does not seem forced by the sentiment which he is expressing. His mind is too serious, too earnest, too solid & at the same time too dignified, to stoop to artifice Altho' as far removed from ostentation as a man can be, yet it is clear, from the train, the style, and substance of his thoughts, that he is not only a very polite scholar, but a man of extensive and profound erudition. I was forcibly struck with a short yet beautiful character which he drew of our learned and amiable countryman, Sir Robert Boyle. He spoke of him as if his noble mind had even before death divested herself of all influence from his frail tabernacle of flesh, and called him in his peculiar emphatic and impressive manner a pure intelligence, the link between men and angels.

This man has been before my imagination almost ever since A thousand times as I rode along I dropped the reins of my bridle, stretched forth my hand, and tried to imitate his quotation from Rousseau. A thousand times I abandoned the attempt in despair, and felt persuaded that his peculiar manner and power arose from an energy of soul which nature could give, but which no human being could justly copy In short he seems to be altogether a being of a former age, or of a totally different nature from the rest of men.

From the New-York Observer.

BURNING OF THEATRES

The destruction of the Bowery Theatre, with the cluster of grog shops and other kindred establishments which had grown up at its base, has given rise to much conversation, and revealed many alarming facts relative to the influence of theatrical performances upon the public morals. It is not for us to repeat in print all that we hear in private; but such is the impression on the subject at this moment, that we do believe if the suffrages of our citizens were demanded on the question whether a new theatre should be erected, three fourths, if not seven eighths, of this pleasure-loving community would lift their voices against it

The history of this theatre has been short and eventful. On the 17th of June, 1826 the corner stone was laid by a public officer who but for this act might still have been the mayor of New-York. The ceremony was performed on *Saturday afternoon at 5 o' clock*, as if to bring it as nearly as possible in conjunction with the Sabbath; and in completing the inner-work, we are assured from various sources, that the Sabbath was not distinguished from the rest of the week. In the spring of 1827, the managers imported a lot of French dancers, of a description which had not been tolerated in the country & exhibited them to as many as could be allured by low prices and glowing placards, to behold their indecent dress and lascivious gestures. On the 26th of May, 1828, after having done more to corrupt the minds of youth than perhaps any other threatre in existence within so short a period it was suddenly burnt to the ground, and in its flames passed off the spirits of two immortal beings, who might otherwise have lived to be a blessing to society.

Why is it that so many theatres are destroyed by fire and other calamities? The number is but very few—a dozen or twenty in a nation; and yet the accidents which befal them are frequent and distressing The following, and probably others, have occured in London:

Drury-Lane theatre--burnt in 1791. and again in 1809
Opera-House—burnt in 1789
Haymarket theatre--21 persons killed Feb 3, 1794.
Astley's Amphitheatre—burnt in 1794 and again about 1802
Covent Garden theatre--burnt 1809
Pantheon opera-house—burnt 1789.
Royal circus—burnt 1805
Saddler's Wells- 18 persons killed. Oct 15 1807
Royalty--burnt about three years since.
Brunswick theatre-- fell down Feb. 28. 1828---11 persons killed.

Add to these:

A theatre at Turin burnt Feb 20 1828.
Richmond theatre--burnt Dec. 181- -- 100 to 150 lives lost.
Park theatre New York -25th May. 1820
Bowery theatre---29th May. 1828- -2 lives lost
Philadelphia theatre---particulars not known

We have before us a letter from London in which the writer states, that in passing the Brunswick theatre on the Sabbath, some months since, he saw the masons and carpenters at work upon it just as if it had been a week day"

Says a correspondent "I remember a theatre that was consumed a few years ago in the city of London which had been ingeniously contrived to hold a quantity of water in the roof; and I recollect also that the first play which was performed in it was opened with a most presumptuous epigram by a celebrated actress, setting at defiance with heaven-daring confidence, the element of fire; as though that awful and devouring flame was its own master and not the servant of Him by whose almighty fiat it bursts forth, spreads and is again extinguished.

A heedless world may consider these things the work of chance. But the Christian, who knows that even a sparrow falls not to the ground without God's notice, will see in them the agency of his almighty arm, testifying his displeasure against sin.

WHO ARE THE HOGS.

A correspondent of the Newburyport Herald, after mentioning that he had just been appointed a Hog Reeve, explains to his constituents his views of the office and its duties, in the following style:

"But who are the hogs; and how far am I to consider the duties of my office extending? I wish to be candid and give fair warning I shall consider every selfish, snarling, quarreling dirty creature that defiles our town, as falling under my jurisdiction, whether he happens to walk on two legs or four. If I happen to see a contrary spirit, always running in the teeth of every body he meets, whom it is impossible to lead, and still more impossible to drive, am I to suffer such an one to run at large merely because he has no bristles on his back? Or suppose I meet a poor selfish wretch, who gets his living by *rooting* whose sole maxim is to take care of *number one*, must I permit him to go loose, seeking whom he may devour, because he has a snout a little shorter then the *rest of them*? No sir I will not; I know my duty better. By virtue of my high office, and in conformity to the laws of my country, I do now order all such creatures to be kept close --Let us purify the land; let us shew that the laws are not a dead letter; let it be seen that your humble servant has not been elevated to this office in vain.

There is one kind of sty which I especially forbid. I hereby order that all those shops be removed where that liquor is sold which only *one* animal in creation will drink Of all the beasts of the field fowls of the air, fishes of the sea, I have never heard or read of but one, that will get drunk and that is the animal which falls this year under my jurisdiction. And I shall be ashamed to drive the four legged drunkard to pound while the drunkard with two legs (and legs too on which he cant walk) is permitted to go free. In the name then of that commonwealth, whose dignity I bear and whose officer I am I command that all places be closed where those hogs are fattened; whose peculiar characteristic it is, that they consume a great deal of *swill* and yield no pork. A Hog Reeve.

FOREIGN NEWS.

By late arrivals at New-York London papers have been received to the 15th of May containing a MANIFESTO of his Majesty the Emperor of Russia, and also a

DECLARATION OF WAR AGAINST TURKEY.

Both Documents are dated St. Petersburgh, April 14th, (26th) 1828.

Further particulars, will be given in our next paper.

For the Western Luminary.

OBITUARY.

DIED, in Decatur County, Indiana, on the 11th of April last, Mrs. Almira Lowrey wife of the Rev. Samuel G Lowrey leaving an infant of 11 days old. She died in the triumph of faith. During all her sickness, and in the near prospect of death, her mind was securely stayed on the promises of the Gospel: the fear of death seemed entirely banished; and though the tenderest sensibilities of her nature were awake at the thought of leaving all her earthly friends and especially her four dear little sons, yet the hopes of immortality animating her breast, made her superior to the trial, and she could say that she left all in the hands of God. Though her husband has been penetrated with the keenest sense of his loss, and called to mourn under this greatest of all earthly calamities, yet he feels that he is called to rejoice —Yes, to rejoice, that one who has participated with him in all his afflictions has been taken from his very bosom, to the bosom of the Saviour.

—— In this place on Monday evening last, Miss Sarah Brennan, consort of Mr. John Brennan.

From the New-York Observer.

REMARKABLE SPIRIT OF INQUIRY

AMONG THE JEWS IN POLAND.

In our last we quoted a paragraph from the London Standard, stating that "a majority of the Polish Jews already recognise the *spiritual* character of Christ, and half confess a Trinity,—merely doubting or denying, historically, as to the fact of our Lord being the appointed Mediator." While we suspect this language is too strong, there are facts within our knowledge which convince us that the moral condition of the Polish Jews is essentially improving. The Journals of Messrs. Hoff, Becker and Miersohn, which we find in the London Jewish Expositor for May, contain many interesting particulars concerning them, some of which are presented in the following abstract.

At Radom Mr. Hoff was visited by several Jews, to whom he spoke earnestly on the demands of the law. Their consciences being convinced, they agreed to what was stated, and acknowledged their want of a Redeemer. On another occasion he preached a missionary Sermon at the Lutheran Chapel, which was crowded with Jews and Christians. Late in the evening, three Jews called to converse with him on the truths of Christianity, one of whom, an old man, appeared to be deeply interested. When his companions said they must go, he remarked that he should be willing to remain *all night*.

At Lublin, he gave to some Jews a number of Tracts. "By this means (he remarks) our arrival was made known, and thus our room became besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of Tracts were distributed."

The next day he was visited by an old Jewish acquaintance, who communicated some interesting statements concerning what had happened in favor of Christianity among the Jews in that place.

On the third day, a Jew, apparently sincere, called at his room, and after some conversation retired, taking with him a copy of the Jewish German translation of Isaiah. On reaching home, he spoke to his father-in law of the fine translation he had received, and directed his attention to the fifty-third chapter, "Who hath believed our report," &c. The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, "The prophet speaks of a person who shall come, be rejected and despised, but who shall nevertheless be the Redeemer from sin." After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming, "This is a difficult matter;" adding, "it is quite favorable to the Christians." Then he asked his son in law what we, the missionaries, said on the chapter? The latter observed that we expounded it in the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, "Perhaps the missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original: this they did, and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy but at length took refuge in the Commentary of Rashi. After a critical examination, however, of the chapter, the ill grounded explanation of Rashi, contributed only to confirm the old man in our view of the chapter, and he pronounced Rashi's explanation to be wrong.

We have great reason for gratitude to Almighty God, for the success which we have had with the Jews here. In no place have we found them so disposed to hear us. We may hope, assuredly that the knowledge of the Lord their Redeemer is approaching them.

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Interesting Case of a Jewish Female.—Two years ago, says Mr Becker, when coming from Czerker, I heard of a Jewish female in this place [Coshmize] who was inclined towards Christianity. On our arrival we inquired for her, and heard the following particulars. By some means which we did not learn, but probably from reading different books, as she has received a good education, her mind had been led to consider the religion of Christians some years ago. The Roman Catholic clergyman of this place spoke to her, and she was brought into the house of the nobleman who resided there. By some stratagem of the Jews, she was got away from the nobleman's house. Her father then went to the nobleman, and protested against his receiving her again, declaring that he would rather be beaten to death than see his child apostatise from the Jewish faith. On his obtaining a promise that she should not be taken away from him, he put her for several weeks into a cellar, where her only allowance was bread and water. But notwithstanding this, she remained firm in her purpose, and was the means of bringing another Jewish girl to the same persuasion with herself. From this time, she was constantly watched. One of the few Tracts we had distributed had found its way to her, and we could see her reading it all the morning. In the afternoon we gave away a Christian book and this she also found means to obtain. The book was entitled, "Jesus the Friend of Children." It was evident that she wanted to come to us. In the course of the evening, she, with her companion, passed before our house, as if to speak with us, and we therefore wished her good evening. After the moon got up, the Jews collected in front of our house, to pay their accustomed homage to the moon, and she, with the other girl, came and sat down near the house. When the Jews retired, Miersohn went to her, and was grieved to see the marks of suffering impressed upon her countenance. She poured out her heart in a few words, and he comforted her by directing her to look to the Lord Jesus. But we were soon interrupted by the Jews, and were obliged to leave her. Her firmness amidst all her sufferings has affected us. May the Lord Jesus give her strength to bear her cross; and may he uphold her by his faithful hand!

Towards evening on the following day, she again endeavoured to have some conversation with us, but was prevented by the Jews. It is remarkable that her mother went yesterday to Warsaw, which leaves her a little more at liberty; but several Jews are charged to watch her. After ten o'clock, when the Jews were gone to bed, she sent a German to M., requesting him to meet her at the door of her house. When he came, she thanked him for his letter, which she said gave her courage and strengthened her. She said that she was to be punished for having exchanged the few words with us last night, and that at one time a knife had been held to her to frighten her. Miersohn writes "My own experience taught me to feel for her, & I could place myself entirely in her situation. I related to her part of the history of my own life, which had been in some degree like her own; but our conversation could only be short. She asked, with childlike simplicity, "Were you really a Jew?" and when I answered, "Yes," joy overspread her face, and she said, "That is delightful—be thankful to the Lord for his great mercy." She promised to try her best to come to us to-morrow; but in case she should not come, she desired me to take an opportunity of calling at her shop.

About nine o'clock in the morning of the third day, Miersohn went to to the shop of Sarah. To herself he could speak but little, and could scarcely give her the Tracts which he had brought for her, for the shop was filled with Jews, amongst whom was the judge, who walked about the shop in a rage. We did not mind this, but spoke in words unintelligible to others, upon the one thing needful. M. then addressed him, and asked him kindly what was the reason of his anger; but he turned away. The others appeared friendly, and inquired the purpose of our travelling about, which M. explained to them, with a special view to the instruction of Sarah. We then set before them the particular proofs that Messiah must have already come, and showed how intimately redemption was connected with faith. M added, "Before the law was given on Mount Sinai, the people had three days to prepare themselves, and is there no preparation necessary for the coming of Messiah? Woe to them whom the Messiah at his coming shall find in the unbelief of that record which he has given of himself!" We left them at one o'clock, and we shook hands at parting. Sarah had several times been called to dinner, but she refused to leave us, and was very much affected at parting with us. May the Lord himself be her strength and her consolation!

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The Missionaries Thronged with Visiters.—At Konenitz, one afternoon, upwards of fifty Jews collected in the room of Messrs. Becker and Miersohn, to whom they spoke alternately. Mr. Miersohn stood on a box and addressed them for three quarters of an hour. The chief points were, that Messiah had come, and that Jesus of Nazareth is the true Messiah, but that they could have no part with him till they believed in him and repented truly, and amended their lives, and acknowledged that through him only they could obtain salvation, and be reconciled unto God. They paid great attention. A Chasid of Pshesucha, however, exclaimed, "Why do you go to these unbelievers; why do you attend to them? Let us go home." But the others became angry with him, and said, "Why do you make a noise? Come hither and speak with them, if you are able to refute them." As he did not attend to this, they cried out, "Drive away the Chasid of Pshesucha; let him depart and go to the Rabbi." When M. had finished speaking, he called upon any one of them to come forth, and prove that what he had said was contrary to the Scriptures.

They all said, "The gentleman has spoke nothing but truth."

M You all then confess that Messiah has come?

They were silent.

M And that Jesus of Nazareth is the Messiah?

Most of them were silent, and a

Jew said, "We cannot believe that."

B. Let us in love examine the matter, taking the Word of God for our guide, and let us ask of God to teach us the truth.

They pointed out a Chasid saying, "That is a very learned man" M. desired him to come near, and asked him, "Where is He in whom the prophecies have been fulfilled? Where is He of the tribe of Judah, of the family of David, born of a virgin, during the time of the second temple, who gave Himself a sacrifice for sin, who is risen from the dead, and sits at the right hand of God, to whom all the nations of the earth do gather?"

He I have not time at present.

And so he went away, and the rest cried, "The gentleman is learned in the Bible, and speaks the truth." Meanwhile the number increased, and many children came in, and the noise became at length so great, that we were obliged to give over speaking. We then distributed several portions of the New Testament and Tracts, and copies of the Book of Genesis.

Several other interviews of a similar character occurred during their visit to this place, by which they were greatly encouraged and comforted. It must not be understood, however, that the Jews in general, even in Poland, receive the Gospel with equal readiness. Many are hardened in unbelief, and some revile.

JEWS IN BAVARIA.

The Rev. J. C. Reichardt estimates the number of Jews in Bavaria at 53,402; who, he says, are more enlightened than in any other land, and are on the whole not unfavorable to Christianity.

There are found here many Jews who, under convictions of their own insufficiency, and the insufficiency of the ground on which they had hitherto been building, feel a hunger and a thirst after the righteousness of God, and a hearty desire that their souls may be at peace with him. Some of this class, whom I found really enjoying religious conversations, and the acquisition of German Bibles, which they were very anxious to possess, asserted that they themselves wished to become Christians, and that many of their friends and acquaintances had often expressed an equal desire. In Bavaria it is, indeed, not uncommon for Jews to turn Christians; but however pleasing this circumstance may appear, it is to be lamented that the Gospel, as the power of God unto salvation, has not been so inwardly effectual on the hearts of these new converts as one could wish.

One convert, however, a young minister in the Protestant church, whom I had the pleasure of meeting unexpectedly, I can happily state, is a truly pious man, and a very zealous promoter of the Gospel, among his brethren the Jews and among Christians. His father, a very respectable Jewish merchant had sent him to the University, wishing him to become a physician, but during his studies his mind was directed to think most seriously about religion, and he commenced attending regularly the divinity lectures, in order to prepare himself for the ministry. This important change, and new course of life, had not the least influence on his father to lessen his affection toward him; but on the contrary, he continued to support his son during his academical years, and has ever since, with the rest of his family, even after his baptism and entering the ministry nor has he ceased to live with him on the most friendly terms.

REV. JOSEPH WOLFF.

The London Jewish Expositor contains letters from Mr. Wolff as late as March 7th, at which time he was in the island of Cephalonia, being about to proceed to Corfu and Alexandria, to which latter place his lady had already gone. He says—

"I have been in many dangers. Our ship was wrecked, and I arrived here with an American gentleman, Mr. Miller, in a ship without a mast. We were pursued by pirates, and the Arabs at Navarin fired on our boat. I thank God that my lady was not with me in these dangers."

RELIGIOUS STATE OF GREECE.

The Rev. John Hartley, missionary of the Church Missionary Society, under date of Nov. 2, 1827, writes as follows.

"On arriving at Syra [an island in the Grecian Archipelago] I had the pleasure of meeting my valued friend, the Rev. Josiah Brewer, one of the American missionaries, and in his company made the remainder of the tour. We visited the islands of Myconi, Tino, Delos, Syra (a second time,) and Hydra; and afterward landed at Napoli di Romania, and thence proceeded by land to Argos and Corinth We then crossed the Isthmus to Cenchrea, and, at length, arrived at Egina.

I am happy to inform you, that our travels have not been without benefit, and that they hold out the prospect of still greater We have established depots for the sale of the Scriptures in almost every place of importance which we have visited; and are glad to find that there is an encouraging demand for them.

Such a revolution of mind has been keeping pace in Greece with political changes, that in the event it may produce consequences of incalculable importance. I do not believe myself exaggerating when I say, that by far the greater proportion of thinking men are no longer believers in the dogmas and inventions of men: every where I hear them speaking of a Reformation of Religion; and such a thirst for information is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results It cannot, however be denied, that there is a strong tendency to infidelity: yet from the readiness with which I find persons lending an ear to the Evidence of Christianity, and retracting error when made acquainted with their force, I conceive that skepticism is rather, in Greece, the result of want of information, than of opposition to truth.

The important public events which are taking place in this quarter will universally attract the attention of politicians; but they will, I trust, much more call forth the prayers and exertions of Christians This is a crisis, on which the religious, no less than the political state of the East, for ages may depend. And while we rejoice to hear of the *yoke of the oppressor broken* and of the *captive freed*, in a sense which is but limited and earthly, shall we not be much more solicitous, that that freedom may be imparted to the people of Greece which no tyrant can ever violate, nor any period of time ever bring to a termination? How many will exult to find the classical recollections of Sphacteria and ancient Pylos associated with the brilliant achievements of the British Navy! And ought not Christians, impelled by a sacred patriotism towards that heavenly land of which they are denizens, and fired by a holy and ardent allegiance to that Sovereign whose blood has forever redeemed them, and whose spirit is their constant support, to renew their efforts on an occasion like the present; and to watch that an opportunity may not be lost which perhaps will scarcely ever return? If there should be found, at present, a few faithful servants of Christ acting in the spirit of that resolution which was adopted by St. Paul in a large city not far distant—*I determined not to know any thing among you save Jesus Christ, and him crucified*—I feel persuaded that effects of a similar nature would not be wanting: *my speech and my preaching was. . . in demonstration of the Spirit and of power.*

On the 19th of January, he adds—Things are very encouraging in Greece, though difficulties may be foreseen. To day a Greek Ecclesiastic has been with me, who appears deeply concerned for his salvation. May many others have a similar experience! Should the present most liberal Constitution be actually established in Greece, there will in a few years, be a wonderful field in this interesting country."

[In connexion with these facts, it is cheering to reflect that our worthy countryman, the Rev Jonas King is already on his way to Greece—richly furnished with Bibles and Tracts, and, above all, with an ardent desire to benefit the people to whom he is sent.] *N. Y Obs.*

CHINA.

The Lord's Supper administered in China.—The Rev. Dr. Morrison, under date of Macao, (below Canton.) Sept. 18, 1827, says, "Last Lord's day, Leang a-fa, and a young person from America, joined us in commemorating the death of Jesus, and showing it forth as the only foundation of our hope. In a church of five persons, were individuals from three of the most distant nations of the Eastern and Western hemispheres Oh that the work of grace may daily progress here and elsewhere, till all nations shall, without exception, call him blessed!"—*Lond. Evan. Mag. for May.*

Monthly Concert in China.—Under date of Nov. 6, the same missionary writes, "Last evening, in my rooms, a small party of disciples of our Lord Jesus held a meeting for prayer, on account of the heathen around us, and the kingdom of our Lord Jesus Christ throughout the world.

In this land of the rising sun, we may, probably, be considered as beginning that series of prayer-meetings which are kept all round the world on the first Monday of the month;—a chain of prayer, beginning at the farthest East, and carried round successively, as the sun progresses, to the farthest West, in the islands of the Pacific Ocean, continued for twenty four hours monthly.

My mind is convinced, that the more a spirit of religion goes forth among the mass of Christians (so called) who visit Pagan lands, the more likelihood is there that the leaven of the Gospel will spread and extend its unobserved influence to the heathen and Mahomedan natives. Thus preaching the Gospel to Christians here, is operating for the benefit of the heathen indirectly."—*Ib.*

The business of friendship should be, rather to point out faults, than to praise perfections. We can see our virtues with our own eyes; but want the eyes of others to show us our vices, which we but too modestly conceal from ourselves.

Poetry.

For the Western Luminary.

Mr. Skillman,

Whilst on a visit to a friend a short time since, I obtained some pieces of her original poetry, and her consent to let them be published in your paper, thinking they might have a moral tendency. If you concur with me in opinion, you will please give them a place in the Luminary and oblige

A FRIEND.

Lexington, June, 1828.

THE CHURCH-YARD.

As lately I rambled the church-yard around.
While evening threw o'er it a gloom,
Methought that each hillock which rose on the ground,
Although it emitted no motion or sound;
Said, Mortal! come view you this tomb

Know you not 'tis the bed in which all must lie down,
When the taper of life shall expire!--
'Tis prepared for the wearer of mitre and crown;
For the fair fragile form, and the rude simple clown:
For the Hero who sinks in the blaze of renown,
Impell'd by a Patriot's desire.

The grey bearded sire and babe of a span,
Promiscuously sleep on this spot;
The belle of sixteen, the aspiring young man,
Are together laid here and forgot.

To the upright and faithful who die in the Lord
The tomb is the threshold of Heaven;
But Oh! to the thoughtless who heed not his word,
'Tis the gateway to misery's eternal abode;
Where the wretched can ne'er be forgiven.

Know ye not that ambition, and folly, and pride,
Are leading their votaries with care,
To the fair sloaping margin of pleasure's clear tide,
Which, though smooth to behold, flows deceitful, and wide,
And destruction to all who go near?

Then mortal return! leave this hazardous stream;
Leave ambition, and folly, and pride;
And take the straight way; which tho' narrow it seem,
Is illumined afar with a bright radiant beam;
Which the darkness of Death cannot hide. SERENA.

Danville, August, 1827.

[*Ode to Contentment in our next paper.*]

From the New-York Observer.

LECTURES ON INFANT BAPTISM.

By Leonard Woods, D D Abbot Professor of Christian Theology in the Theological Seminary, Andover, 12 mo. pp. 174.

There are more reasons than one, which have led us to regard with peculiar interest the productions that successively issue from our Theological Seminaries. We are glad, in the first place to see them come forth it is honorable to the distinguished men, who there occupy the several departments of sacred science, to furnish the reading community such ample proof of indefatigable industry in their particular vocation. It must be gratifying to the churches to see them honestly zealous in sustaining, by an appropriate instrumentality, the evangelical doctrines and institutions formally entrusted to their guardianship. It affords additional satisfaction to find that their published discussions have the aspect of *matured* thought, as well as the depth and polish of profound erudition and a highly cultivated taste. The effect is not, as some have ignorantly imagined, to disguise Christianity in a borrowed and gaudy attire; but to represent her more exactly as she is, distinguished by a heavenly simplicity and comeliness. Nor has it constituted the smallest part of our gratification to observe, that these labored treatises of the beloved teachers of our future champions for Christ's truth in the world breathe an exemplary spirit of charity and candor We read in this circumstance the promise of a more brotherly discussion, than has hitherto obtained among us, of those minor differences which still separate, in some degree the several branches of the Christian family. An end, a happy end of *angry* controversy between brethren is approaching. We descry the bow of peace, arching the fountains of sacred science in our favored land and hail it with no ordinary emotions. May it never be removed, nor lose its attractive brilliancy, till the "watchmen shall see eye to eye," and "the Lord have brought again the captivity of Zion"

Lest, however we exhaust the patience of the reader to what may appear a long, not to say a dull introduction to a brief notice of the volume mentioned above we drop this train of remark, and proceed to state, that Dr Woods' Lectures on Infant Baptism were originally delivered in the Institution of which he is a Professor and have been published at the particular request of the students who heard them.

The work commences, as it evidently should, with a charitable statement of the relative importance of the subject to be discussed;--in which, instead of magnifying the difference between those who do and those who do not practice infant baptism, the author frankly declares his persuasion that it is not fundamental, and such as should separate very friends. He consequently recommends that it be treated with the utmost candor and good-will. In accordance with his own advice, he then proceeds to a dispassionate consideration of the species of evidence on which the parties at issue may safely rely as satisfactory proof. Having settled this important point in the discussion, his subsequent argument comprises in general four topics. 1 The correspondence of the Christian to the Old Testament dispensation;--which is not however discussed by itself it being considered too manifest to admit of formal debate. 2 The construction which as Jews, conversant with the former dispensation in all its privileges and observances, the twelve Apostles might be expected to put upon their commission, relative to the extension of baptism to infants. 3. The positive indications contained in the New Testament, that Christ inculcated upon the Apostles the practice of infant baptism and of their having taught and practised accordingly. 4 The corresponding testimony of ecclesiastical history, which has come down to us from the early ages of the Christian church. To this argument for the baptism of infants, is added a summary discussion of the *mode* in which the ordinance is required to be administered A brief but impressive view is also taken, of the relation of baptised children to the church, of the practical utility of the ordinance as administered to them, and the obligations devolved upon parents and the church in respect of their Christian education

Such is an imperfect summary of the topics embraced in these Lectures. We shall not assume the province of deciding how far the reasoning ought to have weight. Let the impartial reader decide this point for himself But it is no more than justice to the venerable author to say, that he has given to the public an admirable specimen of temperate and lucid discussion The argument is sufficiently condensed, and distinguished alike for originality of conception and the developement of general principles. In one or two instances, we have thought it might be strengthened, by a reference to passages of Scripture, which were, perhaps, intentionally omitted.

The style is finished and precisely of the character which we, who always grudge the time consumed in unravelling and decyphering involved sentences and unnatural phrases, could wish to see cultivated by all didactic writers. We do not recollect to have once had occasion to ask ourselves in the perusal, "What means this new-coined word or incoherent expression" Nor shall we forego the pleasure of testifying what may prove a useful hint to some one who shall hereafter take up the pen on either side that we arose from reading this little volume, with at least as kind and charitable feelings towards our brethren who differ from us on the subject of infant baptism as we had at commencing it; and with impressions, not a little confirmed, of the absolute *wickedness* of all heated discussion in the case Sure are we that those allied to each other by a sincere attachment to the same evangelical system, who shall make this one difference between them a subject of wrathful contention, especially in times of religious excitement, or on occasion of dispensing the peace-speaking ordinances of the New Testament, will justly deserve the appellation of "troublers of Israel."

INFIDELITY

"*Weighed in the balance and found wanting.*"

Mr Chipman—A certain Infidel, standing upon the shore of the Canandaigua Lake, having a raft of lumber prepared to sail, entered upon a long argumentative discourse against the Christian Religion; in which he asserted in bold terms *that there was no God*, nor any such thing as an immortal soul—that it was no matter how a man conducted in life; for when he died that would be the end of him In a few minutes after he had finished this discourse, having started with his raft, and the lake being very rough, he was in great danger of being drowned. The bold Infidel, now suspended between life and death, the fears of hell took hold upon his soul, and *he began to call upon God for mercy*. His loud and piercing cries reached the ears of the bystanders on both shores. After about fifteen minutes he was delivered from his perilous situation. Being asked by one why he was so frightened, his pale expressive countenance alone answered the question. He has since been heard to say, "*I will never advocate my old principles again*"

It is hoped that this providential admonition will result in the good of his soul.—*Rochester Observer*

Extract from an English Paper.

CHEAP RECIPES, TO INSURE HEALTH.

1. *Rise Early*.—Walk or ride for an hour or two, then eat a hearty substantial breakfast Let your meals be moderate, and use exercise freely (by walking, skipping, or in any other way) before going to bed This recipe has lately been recommended by Sir Astley Cooper and many others of the most eminent physicians and surgeons in London. Its first direction is consistent with Franklin's well known maxim--"Early to bed and early to rise, will make a man healthy wealthy and wise." Its last direction equally agrees with a well known couplet—"After dinner sit awhile (i e a few minutes,) after supper, walk a mile."

2. Keep your feet warm (i. e. by exercise,) your head cool (i e by temperance,) and your body open (i e. take great care to avoid costiveness.) This was the golden rule of *Boerhaave*, the greatest physician in modern, or probably in ancient times, who concluded his advice by saying something to this effect--"If people would only observe these plain, simple rules, and would avoid a current of air as they would an arrow physicians would be altogether a useless class of beings."

3 *For Children*.—"Give them plenty of milk; plenty of flannel, plenty of air; and let them have plenty of sleep; and they will seldom, if ever, ail any thing." That is, milk is their best diet; they must be warmly clothed; must be much out of doors; and must be always allowed to sleep on till they waken of their own accord.

And now Mr Editor, I challenge any medical man, or any other of your readers, be he who he may, to discover any reasonable objections to these plain, simple rules, or to offer better. If he can, I shall set him down as a wise man and a benefactor to the human race. Were they my own it would be consummate arreganee to say this, but they are the deliberate recommendations of the ablest of men; and they are the obvious dictates of nature.—Yours, E. P.—O. H.

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